

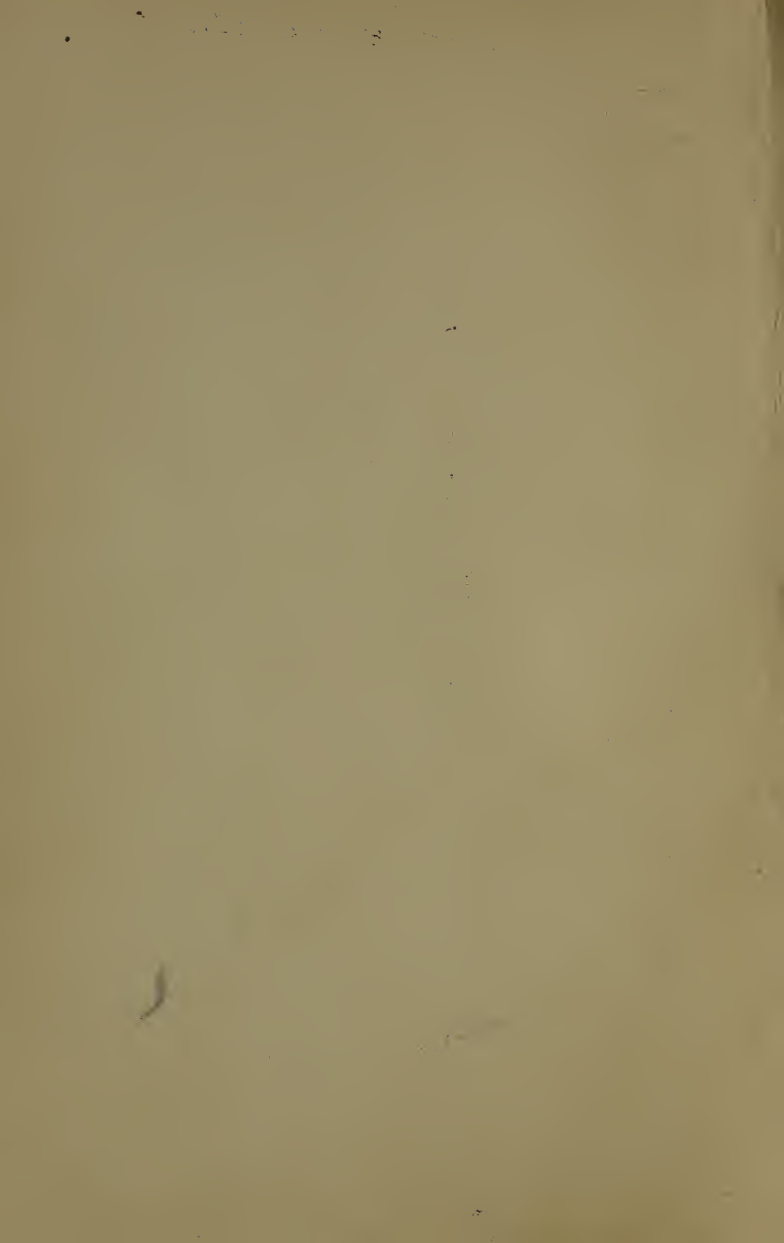
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What? How? Why?
Whither?

HELD AT

PERTLE SPRINGS, MISSOURI, AUGUST, 1890.

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[illegible]

NASHVILLE, TENN.:
CUMBERLAND PRESBYTERIAN PUBLISHING HOUSE.
1890.

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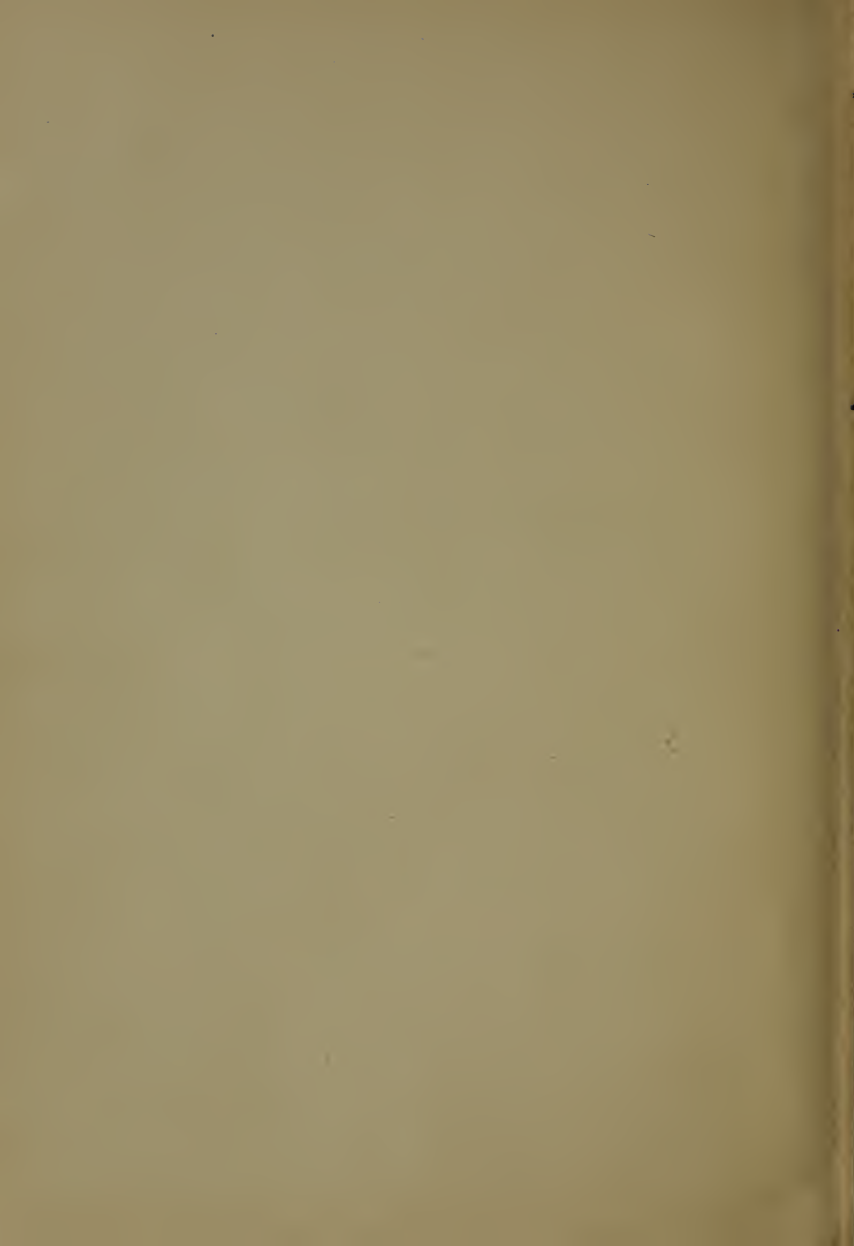
PREFACE.

THESE notes are printed for the convenience of my hearers and for future reference and study. The object of a lecturer should not be simply to impart information and give entertainment. He accomplishes most who furnishes food for thought, stimulates to activity, and gives guide lines for future study.

I design at no distant day to develop more fully the scheme of thought here suggested. In the meanwhile, this outline is presented with the hope that it may prove useful to those into whose hands it may fall.

J. I. D. HINDS.

LEBANON, TENNESSEE, July 16, 1890.



INTRODUCTORY.

WHAT? HOW? WHY? WHITHER?

Among the many questions that arise in the human mind when it contemplates any object of knowledge, there are four which are of prime importance. To answer these questions is one of the chief burdens of all systematic thought. They are comprehensively embraced in the four short words, What? How? Why? Whither?

WHAT? As an answer to the first of these questions we have the established facts of human knowledge. It includes all that is known of the present and past condition of the universe, physical, mental, moral, and æsthetical. It may be called statical science. It is nature at rest. It is

knowledge obtained by experience, observation, and experiment.

To this branch of investigation belong the established facts of astronomy, geology, physics, chemistry, biology, psychology, sociology, history, pure mathematics, etc.

The three great facts are Matter, Spirit, God. The connecting link between matter and spirit is Vitality; that between spirit and God is Will. Of the real nature of these facts, however, we know nothing. The questions, "What is matter?" "What is spirit?" "What is God?" can not now be answered.

HOW? In answer to this question we find the proximate cause of phenomena. This is dynamical science, or nature in action. It is method, process, evolution, development. It treats of antecedent and

sequent. It is causation in the narrow sense—that is, it concerns the investigations of secondary causes. It is law and order. It appeals to the reason, and is the basis of all true science and systematic knowledge. It gives us the great generalizations and inductions of science. It furnishes, however, no explanation of ultimate cause. The misapprehension has largely prevailed that in general laws we have the final and full explanation of phenomena. This is a mistake. When we have found in the law of gravitation an explanation of the movements of planets we have but removed the difficulty one step farther away, and the mind arises from its temporary satisfaction to inquire the cause of gravitation.

To this branch of study belong theoretical astronomy, the nebular hypothesis, dynamics, dynamical geology, the laws of physical and chemical action, ontogeny,

phylogeny, evolution, philosophy of history, logic, politics, etc.

The movements of the universe are carried on through the operation of forces, which are either material, vital, spiritual, or divine. Of the real nature of these forces and the exact method of their operation we have no adequate knowledge.

WHY? The answer to this question belongs to philosophy rather than to science. It involves ultimate causation, the *causa causarum*. All the causation of science is secondary. Law only shows method or process. We know nothing of the real nature and cause of gravitation, evolution, or ratiocination. In the physical world there is no real spontaneity. For ultimate cause we must look elsewhere. The only place where it seems likely now to be found is in the free will. The will, however, unless it be purely capricious, must have a

motive behind it. We can do no better, then, than to follow Aristotle, and divide ultimate cause as follows:

1. Efficient cause.—Whence?

(a) Primary. First cause.—Will.

(b) Secondary. Interaction. Popular causes forming a chain which reaches back to primary cause.—How?

2. Final cause. Motive, end in view, design.—Wherefore?

Here belong the final problems of philosophy. This is the study of the soul of man as a free source of power and design, and of God as the ultimate source of all power in the universe, and the great designer of all things that are and become.

In this study we seek for the origin of matter, vitality, and spirit, and try to discover the end or purpose for which each exists. Nature furnishes no clew to its own origin. Science fails to find the essence of

things, philosophy seeks in vain for the ultimate principle, yet the uncultured human soul solves the problem by an intuitive sense of its own nature. That a supreme spirit exists is a natural inference from our own spiritual existence, and atheism is abhorrent to the very nature of man. The idea of God has been common to all ages and all nations, not acquired by a course of philosophical reasoning, but coming as a sort of inspiration.

It is a remarkable fact that the God of the Hebrews, a people versed neither in science nor philosophy, proves to-day to be the same God which answers to the most rigid requirements of science and philosophy, and which alone gives explanation and meaning to the universe. This is a fact which the atheist and agnostic must explain before they can rationally maintain their ground.

Man is a microcosm, nature the macrocosm. As man has a soul which is the true essence of his being, so nature has a soul which is God. Separate man's soul from his body and the latter passes back to inanimate nature, whence it came. Separate nature from God and it could no longer exist.

WHITHER? This is the question of chief interest to man. It involves the fate of the physical universe, and the immortality and future state of the human soul. If there is no future for man his existence is a failure, and it were wise for him to "shuffle off this mortal coil" as soon as he has gathered the sweetness out of life. Unlikely infants should be killed, and the old and feeble should be strangled. If the soul dies with the body, there is no duty, no right and wrong, no good and evil, no virtue, no basis for ethics, no accountability; there is no significance

in mind, no virtue in morality; self-denial is want of sense, and charity is foolishness.

For the solution of these questions we require the combined help of science, philosophy, and revelation. Science alone gives us materialism; philosophy alone, idealism. If we confine ourselves to science and philosophy, we have agnosticism. With the three combined, we obtain that realism which satisfies the human soul and gives meaning and significance to all that exists. Existence would be futile without activity, activity becomes rational only in mind, mind is significant only as the organ of a spiritual being, and spirit finds no explanation except in God. I predict that as science advances to the limits of its power, and philosophy continues to seek ultimate principles, theism will the more strongly retain its hold as the only rational and ultimate explanation of the universe.

Lecture Notes.

THE SCIENTIFIC METHOD.

1. Basis.—Sense perception.
2. Means.—(*a*) Observation. (*b*) Experiment.
3. Method.—(*a*) Generalization. (*b*) Induction. (*c*) Deduction.
4. Tests.—Experiment.
5. Results.—(*a*) Facts. What? (*b*) Laws. How?

Example.—Observation: Many bodies fall toward each other.

Generalization: All bodies fall toward each other.

Induction: Universal gravitation.

References.—Bain's Logic, Jevon's Logic, Davis' Theory of Thought, Collins' Epitome of Spencer's Philosophy, Whewell's History of the Inductive Sciences.

Remark.—God is not a subject of scientific study. See Stuckenberg's "Introduction to the Study of Philosophy," page 72. "The only atheistic influences which science can exert spring from the habit induced by the constant study of subjects in which God is not considered, and in the use of methods which can never lead to him—a habit which may deaden the religious sensibilities." "Neither in its aims, nor in its methods, nor in its results, is pure science concerned with the existence or non-existence of God."

THE PHILOSOPHIC METHOD.

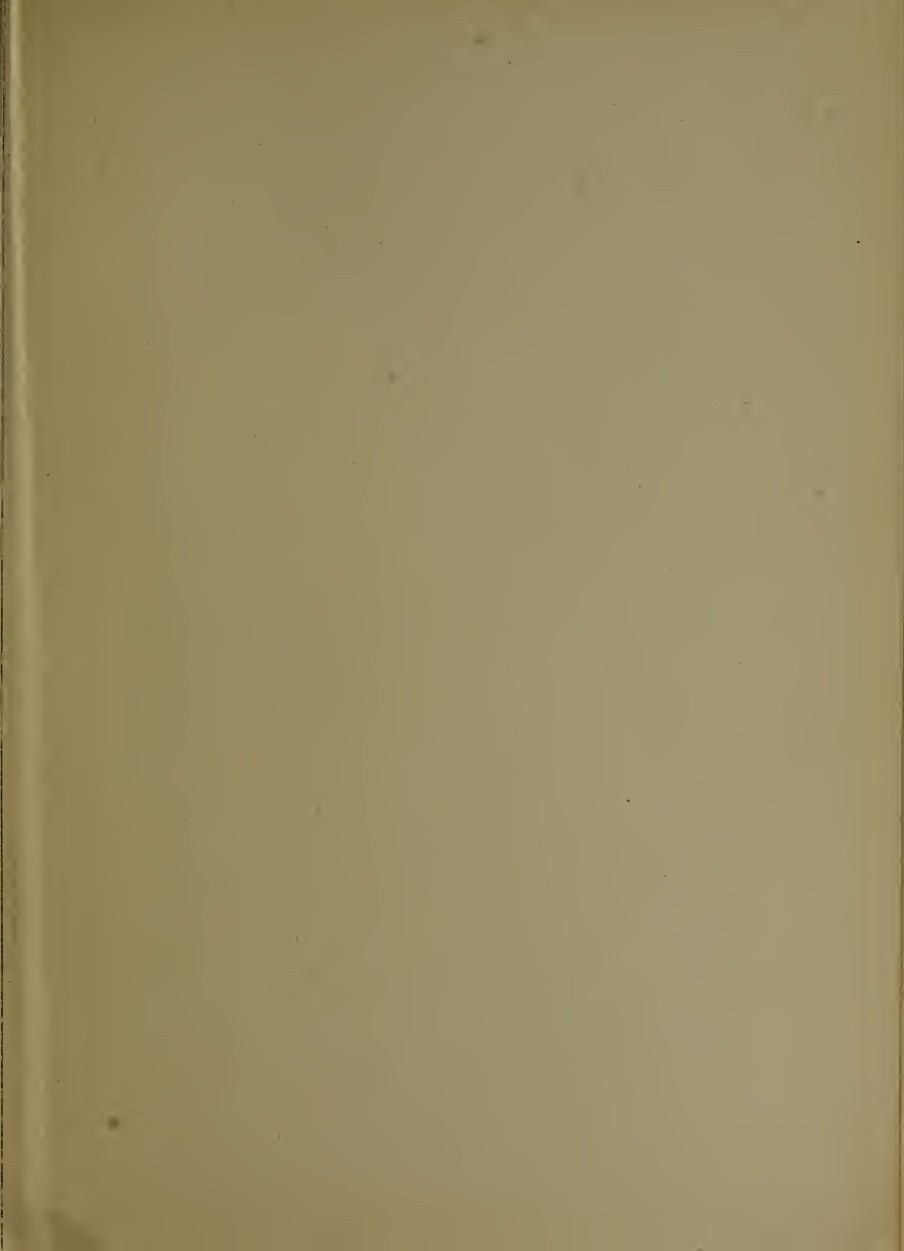
1. Basis.—Reason.
 2. Means.—(*a*) Rational systems. (*b*) Hypothesis.
 3. Method.—(*a*) Induction. (*b*) Deduction.
 4. Test.—Rational consistency.
 5. Results. — Fundamental principles.
- Ultimate How and Why.

Example.—Rational system: (*a*) Matter. (*b*) Spirit. (*c*) God.

Fundamental principle: Theory of being.

Philosophy is (*a*) empirical, reasoning based upon observation and experiment; (*b*) rational, philosophy proper.

References.—Stuckenberg's Introduction to Philosophy, Prolegomena of Wallace to Hegel's Logic, Lotze's Metaphysics; also the works referred to under "Scientific Method."



OUTLINE OF PHILOSOPHY.

1. Pure.—Ontology. The What. (*a*) Matter. (*b*) Spirit. (*c*) God.

2. Applied.—The What and How. (*a*) With matter, Cosmology. (*b*) With spirit, Psychology. (*c*) With God, Theology.

3. Practical.—How. (*a*) With matter, Sciences. (*b*) With spirit, Logic, ethics, æsthetics, etc. (*c*) With God, 1. Relating to man, Religion. 2. Relating to God, His activity in the universe.

4. Rational.—Why? Whence? Wherefore? Causation and design.

5. Prophetic.—Whither? Destiny of man and of the universe.

References.—Lotze's Logic, Lotze's Metaphysics, Fiske's Cosmic Philosophy, Stuckenberg's Introduction.

WHAT?

Chief facts: 1. Matter. 2. Spirit. 3. God.

Source of knowledge: (*a*) Sense perception; (*b*) Internal sense. (Reflection of Locke.)

Method: Chiefly scientific.

In the course of this argument, I assume the existence of the three chief facts, Matter, Spirit, and God. To enter upon a full discussion of these would lead me too far away from my present purpose. On the argument for God, I refer to the many excellent works on theism which have recently been published. The question of the existence of matter and spirit is fully discussed in all works on philosophy. It is sufficient here to say that we have the same sort of evidence for the one as for the other. Object and subject are both equally real. Self is as much an object of knowledge as is the

material world. Both are percepts, the one through sense, the other through self-consciousness. Indeed, our knowledge of self is the more direct and *réal*, because it is only through self that we can get knowledge of the external world. The one is as inexplicable as the other. The idealist and the materialist have equally good grounds for their beliefs. They are both equally inconsistent, for each denies the ground of the other on the plea of its incomprehensibility. The realism which recognizes both material and spiritual being is the one which best satisfies the reason.

A very satisfactory and conclusive argument for the existence of the human spirit or soul may be arranged somewhat as follows :

1. It can not be shown how a simple aggregate of material particles or organs can make a self-conscious being.

2. The self can not be located at any definite point in the body.

3. We are conscious of an existence which is not identical with the body.

4. We have a spiritual sense which not only recognizes our own spiritual existence, but also the existence of other spirits.

5. We retain a continued self-conscious existence, in spite of bodily mutilations and changes.

6. It is an intuition of the internal sense.

7. The common consent of mankind.

8. The ideas of duty and right, the feeling of accountability, and the religious sense have no significance if there is no soul.

Reference.—The subject of ontology in any work on philosophy.

A. Physics.

1. Matter with its properties. (*a*) Divisions: 1. Mass; 2. Molecule; 3. Atom. (*b*) States: 1. Solid; 2. Liquid; 3. Gaseous; 4. Etherial. (*c*) Attractions and repulsions: 1. Molar—Gravitation; 2. Molecular—Cohesion, adhesion, capilarity, etc.; 3. Atomic—Chemism. (*d*) Dimensions: Space. Matter can only exist in tri-dimensional space. Spirit has no spacial dimensions. (*e*) Inertia. While this may be regarded as one of the ordinary properties of matter, it is of so much importance in its relation to force and motion that it merits separate treatment.

2. Motion. (*a*) Molar—Movements of the heavenly and terrestrial bodies. Mass motion in general. (*b*) Molecular—Light, heat, electricity, magnetism, sound, nerve current. (*c*) Atomic—Supposed to exist.

(*d*) Time—Motion involves the lapse of time and measures it.

3. Material force; due to inertia and motion. (*a*) Molar—Mechanical force. (*b*) Molecular—Light, heat, etc. (*c*) Atomic—Chemical action.

References.—Any of the larger works on physics and chemistry, Tait's Recent Advances in Physical Science, Meyer's Modern Theories of Chemistry.

B. Biology.

1. Vitality—Common to plants and animals. (*a*) Resident in protoplasm. (*b*) Transmitted to offspring. (*c*) Never originating *de novo*.

2. Sensation—Common to plants and animals; possibly an essential part of vitality, but attaining such development in the higher animals as to merit separate treatment.

3. Motion—Due to co-ordinate action of distinct protoplasmic masses. (*a*) Involuntary motion. (*b*) Voluntary motion. (*c*) Consciousness. 1. Resident in the nervous tissues; 2. Peculiar to the animal world.

References.—Text-books on biology, zoology, and botany.

C. Psychology.—Spirit, soul.

1. Mental triad.—(*a*) Intellect. (*b*) Emotions. (*c*) Will.

2. Spiritual sense.—(*a*) Self-consciousness; characteristic and diagnostic of man. (*b*) Spiritual discernment of other spirits. (*c*) Spiritual discernment of God.

3. Sense of harmony or fitness.—(*a*) The beautiful—Harmony in the physical world. Sensual and emotional. *Æsthetics*: 1. Appealing to the eye—Art. 2. Appealing to the ear—Music. 3. Appealing to the lower senses—Sensual gratification. (*b*) The true—that which is in accord with experience and reason. Intellectual. (*c*) The good or right—moral and volitional; involves the sense of accountability. Conscience.

4. Religious sense.—Recognition of superior spirits. Worship.

References.—Works on psychology, art, music, ethics, and religion, Romanes' Mental Evolution in Man, Cousin's True, Beautiful, and Good, Mueller's Natural Religion.

D. Theology.—God. The idea of God.

1. Satisfies the reason.
2. Responds to the spiritual sense.
3. Responds to the religious sense.
4. Accounts for the phenomena of matter and spirit, which are otherwise unexplained

References.—Works on theism, particularly Diman's Theistic Argument.

E. Unexplained What.

1. Nature of matter, force, and motion.
2. Space and time.
3. Inertia.
4. Nature of life, sense perception, and consciousness.
5. Nature of mind with self-consciousness.
6. Nature of the soul.
7. Nature of God.

References.—Du Bois Raymond's Seven Riddles of the World.

How?

Method: Scientific and philosophical. Reasoning founded on empirical facts. Empirical philosophy.

A. Principle.—Continuity within each sphere.

1. Material.—Matter can not act at a distance without a medium.

2. Vital.—Life from life, and not from matter.

3. Spiritual.—Spirit from spirit, and not from matter nor from life.

4. God.—Single, independent, and self-existent.

B. Method or Process.—Motion or change within each sphere, as the result of acting and interacting forces.

1. Material.—Operations and develop-

ment of the physical universe ; astronomy, geology, physics, chemistry, etc.

2. Vital.—Operations and development of life ; biology, evolution.

3. Spiritual.—Operations and development of the soul ; psychology and education.

4. Operations of the divine Spirit. (*a*) Creation ; (*b*) Sustentation ; (*c*) Revelation.

C. Agency—Force or energy.

1. Material force, molar, molecular, and atomic. (*a*) Result of motion, mechanics, dynamics ; (*b*) Result of attraction and repulsion, molecular dynamics ; (*c*) Result of vital force, physiology ; (*d*) Result of will, psychology.

2. Vital force.—Producing mechanical and chemical action, and causing the development, growth, and reproduction of individual organisms (ontogeny), and of species, genera, etc. (phylogeny).

3. Spiritual.—Will as a source of force.
(*a*) Human will: 1. Acting on matter—man's physical relation to the world. 2. Acting on spirit—moral influence, mesmerism, hypnotism, etc. (*b*) Divine will: 1. Acting on matter—God imminent in creation. 2. Acting on spirit—inspiration, revelation, etc.

Vital force is the bridge between matter and spirit, will the bridge between spirit (man) and God. There is then a continuity from matter to God.

References.—Text-books on physics, biology, psychology, evolution, physiology, and theology. See list at end of book.

UNEXPLAINED HOW.

1. How matter acts upon matter. (*a*)
Nature of attraction and repulsion. (*b*)
How motion produces force and force motion. (*c*) How inertia acts.
2. Nature of vital processes.
3. Evolution.
4. How mind acts on matter and matter on mind.
5. Mental processes.
6. Freedom of the will.
7. How spirit acts upon spirit, human and divine.

WHY?

Method: Philosophical.

WHY? 1. Whence?—Doctrine of origins—ultimate and first cause.

2. Wherefore?—Design, object, or end in view—final cause.

Ultimate problems:

1. Origin of matter with all its properties, incidents, and energies.

2. Origin of life with sensation, volition, and consciousness

3. Origin of the human soul with self-consciousness, intellect, emotions, free will, spiritual sense, and religious sense

4. Origin of God.

SOLUTIONS.

A. Matter.

1. Eternal.—Objection: All nature is in a state of progress, and must have had a

beginning. The theory of successive evolutions and dissolutions but removes the difficulty farther away.

2. Created —Finite spirit controls matter, and why should not infinite spirit create it? This is imaginable in the light of the theory that atoms are but centers of force. The objection that creation is incomprehensible no longer holds when we reflect that many other facts with which we are familiar are equally so, such as the action of vital force, the action of mind on matter, etc.

References.—Buechner's Force and Matter, Hæckel's History of Creation.

B. Life.

1. Developed.—*Pro*: Analogy; development going on now; evolution.

Con: (a) No fact of origin of life from matter *de novo* known to science. (b) Contrary to the principle of continuity within each sphere.

Granted, still we have not the ultimate but only the proximate cause of life. The ultimate cause is then found in the origin of matter.

References.—Tyndall's Floating Matters, Bastian's Origin of Life, Spencer's Philosophy, Darwin's Origin of Species, Mivart's Origin of Species.

2. Created in the beginning and subsequently developed.

Difficulty: The fact of development is not established in all cases, and particularly so in the case of man.

References.—Mivart's Origin of Species, Wallace's Natural Selection, Wallace's Darwinism.

3. Created continuously. A supernatural force causing and directing development.

References.—Adams' Continuous Creation, Guyot's Creation, Dawson's Origin of the World.

C. Origin of the Soul.

1. Developed—a mere phenomenon of matter.
2. Distinct, yet developed by a natural process.
3. Created originally and transmitted.
4. Created in each individual.
5. Continuously created.

References.—Same as above.

D. God.—Self-existent and eternal. Immanent in nature, and continually active
 “Of him, and through him, and to him are all things.” (Rom xl. 36.) “By whom are all things.” (1 Cor. viii. 6.)
 “By him and for him.” (Col. i. 16, 17.)

References.—Bible, Cocker’s Theistic Conception, works on theism in general.

KEY TO THE WHOLE.

1. Science fails to find the essence of things.

2. Philosophy fails to find the ultimate principle.

3. The uncultured human soul solves the question by an intuitive sense of its own nature.

4. The theistic hypothesis removes all the difficulty except the intrinsic difficulty in the idea of God itself. This is not a fatal objection, however, since the same may be held against inductive hypotheses in general. Gravitation, ether, and nerve current are examples.

References.—Same as above; also Di-
man's Theistic Argument, Harris' Philo-
sophical Basis of Theism, Bowne's Philoso-
phy of Theism.

WHEREFORE?

Final Cause—End in View.

Method : Philosophical.

1. Nature finds no explanation in matter.
2. Nature finds no ultimate explanation in life nor in soul, if it is mortal.
3. Nature finds partial explanation in the soul, if it is immortal.
4. Nature finds its full explanation in God.

References.—Janet's Final Causes, Lotze's Microcosmus, works on philosophy of religion.

WHITHER?

Method: Philosophical

1. Material—The present order must come to an end: (*a*) Because of the radiation of heat; (*b*) Because of the dissipation of energy.

2. Vital—While life seems capable of indefinite continuance, it must cease with the present order of things.

3. Spiritual—Not being material, spiritual things may survive the wreck of worlds; the soul is immortal.

4. God—Eternal; present, past, and future one. Time belongs to material things; began with material motion, and will end with it.

References.—Plato's Immortality of the Soul, Alger's Critical History of the Doctrine of Future State, Cobbe's Hopes of the Human Race, Fiske's Destiny of Man.

Conclusion.—The what is explained in the how, the how in the why, and the why in the whither. Science leads to philosophy, philosophy to God.

BOOKS.

- Ordinary text-books on the various subjects:
Sir William Thomson's Lectures.
Helmholtz's Popular Science Lectures.
Whewell's History of the Inductive Sciences.
Du Bois Raymond's Seven Riddles of the World.
Balfour Stewart's Conservation of Energy.
Meyer's Modern Theories of Chemistry.
Huxley's Lay Sermons.
Tait's Recent Advances in Physical Science.
Darwin's Origin of Species and Descent of Man.
Wallace's Darwinism.
Schmidt's Theories of Darwin.
Maudsley's Body and Mind.
Bridgewater Treatises.
Romanes' Mental Evolution in Man.
Stuckenborg's Introduction to the Study of Philosophy.
Adams' Continuous Creation.
Schopenhauer's The World as Will and Representation.

Weisman's Heredity.

Fiske's Cosmic Philosophy.

Lotze's Microcosmus.

Ladd's Physiological Psychology.

Spencer's Philosophy.

Kant's Critique.

Hegel's Logic.

Wundt's Logic.

Goethe's Faust.

Hartmann's Philosophie des Unbewussten.

Ueberweg's History of Philosophy.

Zeller's Die Philosophie der Griechen.

Locke's Essay on the Understanding.

Mills' Autobiography.

Janet's Final Causes.

Wundt's Aufgabe der Philosophie in der Gegenwart.

Bowne's Philosophy of Theism.

Harris' Philosophical Basis of Theism.

Fiske's Idea of God and Destiny of Man.

Diman's Theistic Argument.

Purinton's Christian Theism.

Müller's Natural Religion.

Le Conte's Evolution and Religion.

Wright's Studies in Science and Religion.

The Philosophy of Religion is discussed in the works of Kant, Drobisch, Hegel, Lotze, Hermann,

Caird, Schelling, Pfeiderer, Fiske, and many others.

Guyot's Creation.

McCosh's Religious Aspect of Evolution.

Gray's Natural Science and Religion.

Alger's Critical History of the Doctrine of Future State.

Calderwood's Science and Religion.

Dawson's Origin of the World.

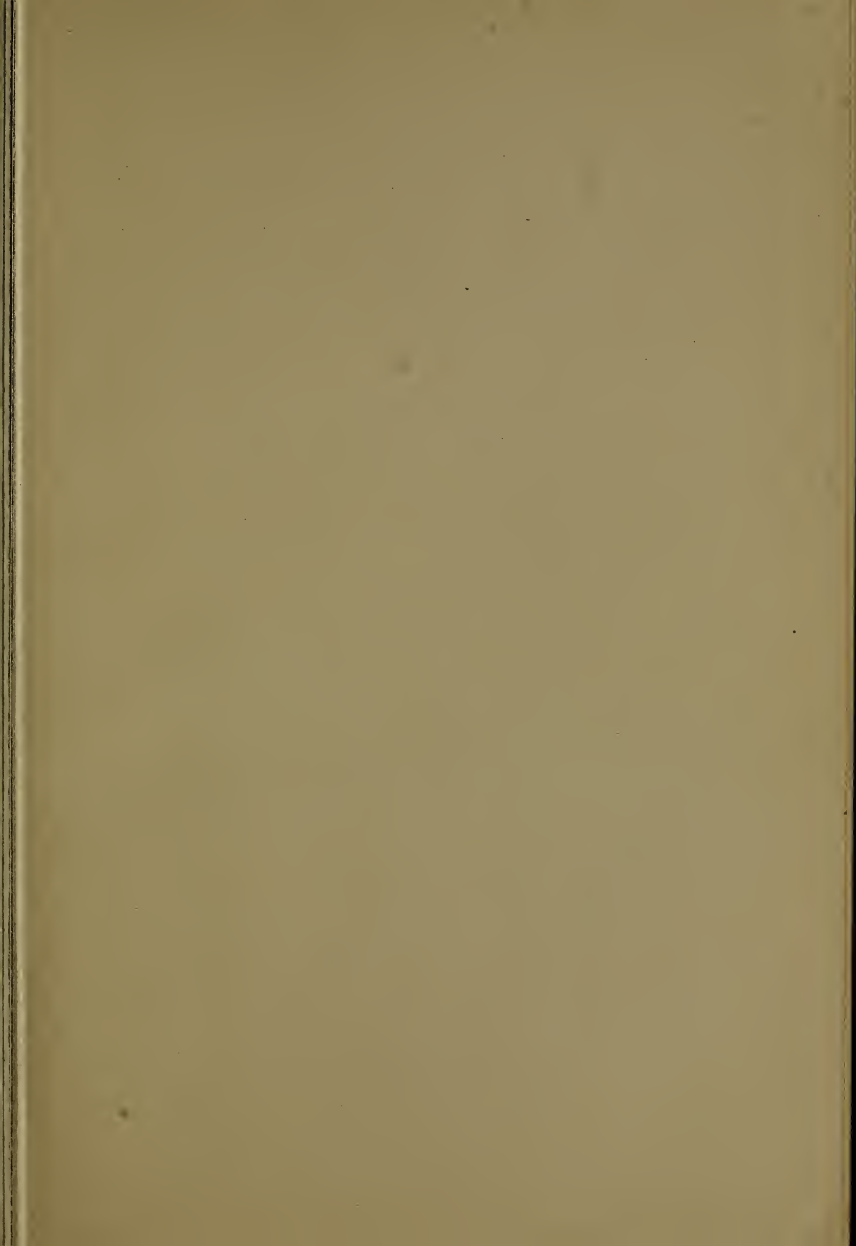
Tyndall's Floating Matter of the Air.

Büchner's Kraft and Staff.

Hæckels' History of Creation.

Bastian's Origin of Life.





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